THE SHEKEL

Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.

Volume XXIII, No. 1 **January-February 1990**

THE SHRINE OF THE BOOK

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION
5150 W. Copans Road Suite 1193
Margate, Florida 33063
Tel. 305-974-2336

MOE WEINSCHEL, *President*
EDWARD JANIS, *Vice-President*
JULIUS TUROFF, *Secretary*
SYLVIA HAFFNER MAGNUS, *Treasurer*

THE BOARD OF DIRECTORS

Edward Janis
Sylvia H. Magnus
William Rosenblum
Donna Sims
Nathan Sobel
J.J. Van Grover
Mel Wacks
Moe Weinschel
Stanley Yulish, *Chairman of the Board*
Michael Druck, *Membership Chairman*

STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, *a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.*

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. / An Educational Informational Non-Profit Organization: Published six times a year. Membership: Annual $15; Life $200; Junior $5; Foreign $20. Send all remittances, undelivered magazines, change of address and zip code with old address label to A.I.N.A., 5150 W. Copans Road, Margate, Florida 33063.

Printed in U.S.A.

The SHEKEL שקל

Volume XXIII, No. 1 (Consec. No. 115) Jan.-Feb. 1990

Editor
EDWARD SCHUMAN

TABLE OF CONTENTS

President's Message.....2
From the Editor
By Edward Schuman.....3
The Jewish Legion, A Turning Point in Modern Jewish History
By Bernard Postal.....4
The Procurators of Judaea
By Edward Janis.....11
Operation Parchment
By Monty Jacobs.....15
The Palestine Currency Board
By Jack H. Fisher.....19
A Numismatic Topic for the Forthcoming 1992 Celebration
By Kenneth MacKensie.....22
Li Kuang-t'ien and the Defence of Kaifeng
By Peter S. Horvitz.....24
A Coin of Agrippa II Commemorating the Roman Victory over the Jews
By Shraga Qedar.....29
The Aleph Beth Page
By Edward Janis.....32
The Hershfield Story
By Edward Schuman.....33
Additions and Corrections, Israel's Money and Medals
By Shalom Renan.....37
Official A.I.N.A. Overstrike Medals a continuing Series
By Sylvia H. Magnus.....38

PHOTOGRAPHY BY
HENRY KRAMARZ

Copyright © 1990 by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.
All Rights Reserved.

THE PRESIDENT'S MESSAGE

by MOE WEINSCHEL

Dear Members:

Greetings and Best Wishes for 1990. May this year bring to you all everything that you would like to have.

This issue marks the 23rd consecutive year for the SHEKEL. It has come a long way since its inception in 1967, when Nathan Sobel was able to put out the first 32 page quarterly.

You have all received the renewal notice sent by a special mailing. For those who have not responded, won't you please please mail in your 1990 dues promptly. Our largest source of revenue is through this medium, and in order to operate the organization efficiently, monies must be budgeted for various expenses. And while you are doing this, why not give a friend or relative a lasting gift with a new membership. They will receive amongst other things, the SHEKEL six times during the year, and will remember your thoughtfulness each time.

I also wish to thank those members who have ordered the recent new Israel Government Coins and Medals issues we offered through the special mailings. It cost no more to you to order through A.I.N.A... The small commission A.I.N.A. earns on each order adds up. I need not tell you that all numismatic organizations are hurting in the bankbook. A.I.N.A. needs whatever revenue it can earn these days, and your cooperation in this is deeply appreciated.

The spring convention will be a weekday show. The hotel has sold the ballroom for a dance on Saturday evening for a staggering price, beyond which any numismatic organization could afford to pay for a coin convention. In poling the dealers, and our auctioneers, they said rather than cancel out the affair, to run it Wednesday, Thursday and Friday. We will have extended late hours so those who work, can possibly attend for a few hours in the evenings. The Young Numismatist program will take place on Saturday as usual as we would not want the kids to miss school.

Sincerely,

Moe

Moe Weinschel

From the Editor:

This is the first editors page to appear in the Shekel for a long time. There has just not been room, as for a change it appears that sufficient material has been received for each issue and the question was what to eliminate or put off for the next issue.

Since it is the beginning of a new year and Volume 23 it was thought that consideration might be given to a change of the front cover logos. The comments received suggested not to tinker with a good thing. So for this reason, the same format that has been in use since I resumed editing the magazine more than two years ago will continue.

The response to the Lamps of Hanukka article from those who have read it were all very positive. It has been rumored that this current issue of the Persian Lamp may be the last of the series. The excuse being that they are running out of lamps. For any who have visited major Jewish Museums around the world, or the Israel Museum know that major collections of Hanukka lamps exist, and while a theme country or specific connection may or may not be made, there certainly are enough different lamps to carry on. By purchasing the current lamp, you are sending a message not to discontinue this magnificent continuing series.

My wife Florence and I have sold our business to a company in Texas. . . .As part of the transaction, we must temporarily relocate to Brownswood, Texas for several months. This will be a rather trying time for us Shekel-wise, since we will be motel dwellers for this period. My library, word processor, and access to our typographer, photographer, and printer will cease. It is for this reason that the issue is being prepared and printed two months in advance. Please do not send any correspondence to the old Miami address as it may or may not be forwarded by the post office. Correspondence and hopefully articles should be sent to our president, Moe Weinschel, whose address is listed on the inside back cover of each issue since he is the convention coordinator. Moe will be able to fax all messages to me promptly. Hopefully we will be able to devote more time to the magazine during my retirement, and promise to fine tune it even better than it has been.

Sincerely,

Edward Schuman

THE JEWISH LEGION A TURNING POINT IN MODERN JEWISH HISTORY

BY BERNARD POSTAL

"Far away, in your home, you will one day read glorious news of a Jewish life in a free Jewish country—of factories and universities, of farms and theatres, perhaps MPs and ministers. Then you will lose yourself in thought and the paper will slip from your fingers, and there will come to your mind a picture of the Jordan Valley, of the desert by Raffa, of the Hills of Ephraim by Abu Ein. Then you shall stand up, walk to the mirror and look yourself proudly in the face, jump to attention and salute yourself—for it is you who made it."

These were the words which Vladimir Jabotinsky, a stormy petrel of the Zionist movement for nearly a quarter of a century, addressed to the first volunteers who enlisted in the Jewish Legion in 1917 because they were eager to be the first Jewish fighting force to enter Palestine since the days of Bar Kochba. In 1977 some three hundred survivors of the more than ten thousand members of the Jewish Legion came to Avi-chail, Israel, to observe the sixtieth anniversary of the formation of the Jewish Legion, at ceremonies held at Hagdudim, the Jewish Legion Museum.

Jabotinsky, who did not live to see the birth of Israel in 1948 and who was for a long time a political foe of the men and women who became the first leaders of Israel, was a militant and maximalist Zionist who fathered the Jewish Legion as a unit of the British Army during World War I, but later was treated as an enemy by the British authorities in Palestine.

SPECIAL COIN ISSUE
5741 - 1980
ZE'EV JABOTINSKY

Par value "25 Sheqel" on the silver and "500 Sheqel" on the gold coins. Above: the State emblem. Toward the rim "Israel" in Hebrew, Arabic and English. The words: "Ze'ev Jabotinsky 1880–1940 5641–5700".

When an Arab mob attacked unarmed Jewish worshipers in the Old City of Jerusalem on April 4, 1920, shouting "the government is with us," the Holy City was "stiff with troops," yet five Jews were killed and 211 were injured in three days of rioting that followed. Two companies of a Jewish self-defense unit called Haganah, made up largely of teenagers, tried to come to their rescue, but were barred by rifle-wielding Tommies at the Jaffa and Damascus gates. In the New City outside the walls, guarded by Jewish patrols, not a single Jew was harmed.

On April 7, the British military command arrested nineteen members of the defense unit, including their commander Jabotinsky. The former chief political officer of the Zionist Commission that had come to Palestine to begin implementing the Balfour Declaration had warned the military that their toleration of Arab

1918. Jewish Legion Volunteers Medal

Our cover girl called for recruits to the Jewish Legion or "First Judeans" in a 1917 edition of the *American Yiddish Journal.* The legion was formed by Great Britain to fight the Turkish rulers of Palestine during World War I. The state of Israel issued this medal in 1967 to honor the 50th anniversary of 38th battalion of the Royal Fusiliers who later became the Haganah, the Jewish Brigade, and more recently the Israel Defense Forces. The medals were struck in silver and tombac.

agitation would lead to violence. A secret court-martial sentenced Jabotinsky to fifteen years' penal servitude and eighteen other Jews were given three years at hard labor. Haj Amin el Husseini, the principal agitator, later notorious as the Grand Mufi of Jerusalem whose violent anti-Semitism led him to become an ally of Hitler, was sentenced to eighteen years.

The British military who ruled in Palestine until the first civilian High Commissioner took office in 1920—it was he who amnestied Jabotinsky, and the Arab rioters—had an old score to settle with Jabotinsky, who had been irritating the British since 1915, when he and Capt. Joseph Trumpeldor had organized the Zion Mule Corps in Egypt. The Mule Corps was the predecessor of the Jewish Legion.

A widely known Russian journalist and Zionist orator and propagandist, Jabotinsky was en route to cover World War I from the Turkish side when he turned up in Alexandria, Egypt, in December 1914. There he found a motley throng of distraught and often quarrelsome Jewish refugees from Palestine, most of whom were Russian subjects. They had either been expelled from Palestine by the Turks as potential enemies or had hastily fled of their own accord when Turkey entered the war on the side of Germany in November 1914.

One of the refugees was Trumpeldor, a one-armed veteran of the Russo-Japanese War. The only Jewish commissioned officer in the Czar's army, he had lost his arm at the siege of Port Arthur and spent a year in a Japanese prisoner-of-war camp. There he became a passionate Zionist as well as a pacifist, socialist and vegetarian. In 1911, he settled at Degania, the first kibbutz, where he taught the colonists how to shoot and ride. He died in an ambush at Tel Hai on March 1, 1920, a few weeks before the Arab attack on the Old City.

Valour – State Medal, 5718–1958

A relief of the Tel Hai Roaring Lion. This sculpture was erected on the northern frontier, in homage to the heroic stand of Yosef Trumpeldor and his comrades when their settlement was surrounded by Arab guerillas in 1921. To the left is the Hebrew inscription, "For the builders, everyone has his sword girded by his side." On the rim to the left, the same inscription in English, and on the right, both in Hebrew and English the reference to the source: "Nehemia IV:12."

Jabotinsky and Trumpeldor shared the conviction that a Jewish military force under British command would influence the future of Palestine by helping to liberate it. From the ranks of the bedraggled Alexandria refugees, few of whom had ever handled a gun, they signed up some six hundred recruits pledged "to join a Jewish Legion and to propose to England to make use of it in Palestine." In Russian, Hebrew, Yiddish, Ladino and Polish, the recruits put their names to a seven-line resolution scrawled in Hebrew on a page torn from a schoolboy's notebook.

The idea of a Jewish army to regain Palestine was not new. It had first been advanced in 1160 by David Alroy, a "false messiah," and again in 1524 by David Reubeni, another would-be Jewish redeemer. When Napoleon landed in Alexandria in 1798, he had offered land in Palestine as an inducement to Jews to join his armies. Herzl, too, had spoken of the need for a Jewish military force.

When Trumpeldor, wearing his Russian medals, Jabotinsky, and leaders of the Alexandria Jewish community went to Gen. John J. Alexander, commander of British forces in Egypt, and offered him a Jewish Legion ready to join the British Army for service in Palestine, he was astonished. He knew of no immediate or future plans for an offensive in Palestine, and he was aware that regulations barred the enlistment of foreign nationals in the British forces. The best he could offer was a suggestion that the Jewish volunteers form an auxiliary detachment for mule transport to be employed on some other sector of the Turkish front.

Repelled by the name "Mule Corps" and scorning to send a Jewish unit to any front but Palestine, Jabotinsky bowed out of the venture. Trumpeldor, however, felt that any Turkish front led to Zion, and he became second-in-command to Lt. Col. J. H. Patterson, an Irish Protestant, when a battalion of 562 Jews was officially organized as the Zion Mule Corps.

Wearing the Star of David as their emblem, and lustily singing "Tipperary" in Russian and Yiddish accents, the Zion muleteers sailed for the Gallipoli Peninsula in February 1915. Driving mules loaded with ammunition from supply dumps to the front lines was their lowly but hazardous assignment. In the disastrous 1915 campaign that failed to dislodge the Turks from the Dardanelles, they suffered heavy casualties. Evacuated and disbanded in May 1916, the survivors became the nucleus of the Jewish Legion.

To the Turks, the Zion Mule Corps was a Zionist declaration of war for which the Jews of Palestine suffered heavily. Jemal Pasha, the Turkish governor of Palestine, arrested and imprisoned hundreds of Jews and had thousands more deported or forced into exile. Retaliation against the Jews of the Yishuv became even more widespread at the end of 1915 when the Turks discovered NILI, a clandestine Jewish intelligence network working for the British behind the Turkish lines in Palestine and Egypt.

One of those jailed as an enemy of the Sultan was twenty-eight-year-old David Green, a staff member of *Ha'Achdut* (Unity), a Hebrew weekly magazine edited by Isaac Shimshelevitz as the organ of the Labor Zionists. In his first article Green signed himself "Ben-Gurion." As a farm laborer at Sejera, Ben-Gurion had been one of the organizers of Hashomer (The Watchman), a secret society of armed guards founded in 1907 to protect Jewish villages against marauding Bedouins. Its principal organizer was Shimshelevitz, who, as Itzhak Ben Zvi, would become the second president of Israel.

Ben-Zvi and Ben-Gurion, known as "the twins," went off to Constantinople in 1913 to study at the Ottoman University Law School and to dream of what they would do for Palestine Jewry when they became members of the Turkish parliament. They were joined by Moshe Shertok, a boy of nineteen, just out of the Herzliah High School in Tel Aviv, who would later make his mark as Moshe Sharett, Israel's first foreign minister.

All three returned to Jerusalem a few weeks before Turkey entered the war. Shertok became a captain in the Turkish Army, serving until 1918. Ben-Gurion and Ben-Zvi appeared in Alexandria while the Zion Mule Corps was being trained, but neither joined it. They left instead for the United States, where they spent two years recruiting settlers for Palestine and propagandizing for Labor Zionism among the Yiddish-speaking trade unionists. When Britain decided to enlist a Jewish Legion, they began recruiting for it.

While the secret negotiations that would lead to the Balfour Declaration were being pressed in London in 1915 and 1916, Jabotinsky became the most detested man in the London Jewish community because of his lonely fight for a Jewish Legion. Most British Jews scoffed at the idea as quixotic or denounced it as danger-

ous. The Russian-born Jews were hostile because it would have allied them with Czarism. The American Jews were still split over the war, with many favoring Germany not because they liked the Kaiser, but because they were anti-Russian. The British War Secretary, Lord Kitchener, wanted "no fancy regiments" and opposed an offensive in Palestine.

Jabotinsky initially tried to persuade the Russian Jews in London's East End to volunteer for the British Army. As aliens they were exempt from conscription, but the country was rumbling with complaints about Jewish slackers. Recruiting rallies in Whitechapel were broken up by mobs of anti-Zionist socialists and anarchists, and Jabotinsky himself was often stoned and pummeled. It was the remnant of the lowly Jewish muleteers, rejected by Jabotinsky, that turned the tide.

When 120 veterans of the demobilized Jewish muleteers, headed by Captain Trumpeldor, arrived in London at the end of 1916, every one of them reenlisted. All were posted to the same outfit, the 20th County of London. Jabotinsky promptly joined them, as a private, in January 1917. From his barracks he began negotiating with Prime Minister David Lloyd George and the War Office. The flow of communications between Private Jabotinsky and the War Office became a battalion joke. Whenever an orderly arrived with a brown envelope, Jabotinsky's sergeant cracked, "I suppose it's another telegram for Mr. Jug-O'-Whiskey," which is how the name sounded to some of the Cockney soldiers. Jabotinsky was a teetotaler, but the nickname stuck and followed him to Palestine.

The brown envelopes contained encouraging news. One communication advised Jabotinsky that his memorandum of January 24, 1917, to the Prime Minister, had been carefully read. Leopold Amery, who would soon be busy formulating the final text of the Balfour Declaration, sent word that the War Cabinet was interested. Another message from Amery said that Jabotinsky's plan for a Jewish force had been referred to the War Office. On a sunny April morning Jabotinsky, a private in pince-nez, and Trumpeldor, a captain with one empty sleeve, presented themselves at the War Office. Amery had made an appointment for them with Lord Derby, Secretary of War. After his first astonishment at the lowly rank of his callers, who had been vouched for by higher authorities, Derby listened politely but made no promises.

In July, Britain and the Kerensky government in Russia reached an agreement giving Russian citizens in England the choice of enlisting in the British Army or returning to Russia for military service there. On August 23, 1917, just 71 days before the issuance of the Balfour Declaration on November 2, the War Cabinet approved the formation of two regiments of Jewish volunteers in an announcement in the Official Gazette. Jabotinsky was commissioned a lieutenant and made chief recruiter. Trumpeldor had already left for Russia, where he hoped to mobilize an army of Jews who would invade Palestine by way of the Caucasus. Two years later he returned to Palestine, alone, the Bolshevik Revolution having drawn the iron curtain, before the phrase was coined, between the Jewish masses of Russia and their brethren in Palestine.

The first of the two authorized regiments was the 38th Royal Fusiliers. Its nucleus was the Zion Mule Corps veterans, with their own Colonel Patterson in command, and it was filled out by Yiddish-speaking tailors, pressers and shopkeepers recruited in London's Whitechapel. The Tommies dubbed them the "Jewsiliers." On February 5, 1918, they sailed for Egypt after having marched in full battle dress through the City of London as a band of the Coldstream Guards played "Hatikvah." Jabotinsky carried the blue-and-white flag with the Star of David and the Hebrew motto, "If I forget thee, O Jerusalem, may my right hand forget her cunning."

A second Jewish regiment, the 39th Royal Fusiliers, was organized from volunteers in the United States and Canada. Among the chief recruiters were Ben-Gurion and Ben-Zvi, who counted on the enlistees staying on in Palestine after the war. The "twins" had found themselves on the wrong continent when the Balfour Declaration was issued and the British capture of Jerusalem created wild excitement in the Jewish world. Both enlisted in the Jewish Legion in April 1918 and landed in Egypt in August. In a few weeks, Ben-Gurion was a corporal. Eager to get on with the building of the land, however, he lost his stripes when he went AWOL from a camp near Tel Aviv to call on Dr. Chaim Weizmann at the Jerusalem headquarters of the Zionist Commission. It was the first meeting of the two men, whose lifework was bound up with creating the State of Israel.

Ben-Gurion's outfit included Jacob Epstein, later the world-famous sculptor; Gershon Agronsky, a future mayor of Jerusalem and founder-editor of the Jerusalem *Post;* the father of former Prime Minister Yitzhak Rabin; the father of Mordechai Gur, Israeli Chief of Staff; and Louis Fisher, later an internationally known journalist. Ben-Gurion's commander was Col. Eleazar Margolin, a native of Palestine who had grown up in Australia. He was the first Jew to lead an official Jewish military force into action in Palestine since the days of Simon Bar Kochba.

Once the British invaded Palestine, they were swamped with Jewish volunteers demanding the right to help complete the conquest of the Holy Land. General Allenby, commander of the British forces in Palestine, and General Louis Bols, head of the British military government in Palestine, opposed enlisting Palestinian Jews and only reluctantly permitted the formation of the 40th Royal Fusiliers. It was organized by Eliahu Golomb, later chief of the underground Jewish militia that became Haganah, and was commanded by F. D. Samuel, an English Jew.

When the fighting ended in Palestine in October 1918, the three regiments, known collectively as "The Judeans," numbered over five thousand men. In their ranks were many future officers of Haganah and builders of the Jewish state. Official dispatches cited their gallantry during the conquest of southern Palestine and the Jordan Valley, but not a word of their heroism was permitted to be published in the Palestinian or Egyptian newspapers. By the beginning of 1919 the Judeans constituted about one-sixth of the British army of occupation in Palestine.

Threats of Arab violence made the existence of the Jewish regiments crucial to the defense of the Jewish community. Jabotinsky saw the Jewish Legion as the core of the permanent Jewish militia of a future Jewish government. The British wanted the Legion demobilized as quickly as possible, and did everything they could to speed its liquidation. For more than a year the Jewish troops languished in idleness at an Egyptian camp. By the end of 1919 the force had dwindled to four hundred men. Discharges were being accepted as soon as offered because of the violent Jew-baiting by British officers. They treated the Jewish soldiers like foreigners and potential troublemakers whose chief they mocked as "Mr. Jug-O'-Whiskey." Two companies of Americans and Canadians, who made up more than half of the Jewish Legion, mutinied in protest against open discrimination. Jabotinsky defended them at a court-martial.

Jabotinsky's cockiness and militancy reached a climax with a sensational letter he addressed to General Allenby, the conqueror of Jerusalem. "Anti-Semitism," he charged, "is permeating the whole administration and military atmosphere" in Palestine. The efforts of the Jewish Legion, he wrote, were "breaking into pieces under the intolerable burden of disappointment, despair and broken pledges."

Jabotinsky became a marked man with his warning to Allenby that "the common opinion is that you are the enemy of Zionism in general and of the Jewish

Legion in particular." Adding that he still wanted to believe "that this is not true," and conceding that perhaps things were happening without Allenby's knowledge, Jabotinsky ended the incredible letter by requesting a personal interview "as the last attempt to stop a process which threatens to impair forever Anglo-Jewish friendship throughout the world."

On August 9, 1919, British General Headquarters in Cairo ordered Lieutenant Jabotinsky forcibly demobilized. Things had changed since Private Jabotinsky was invited to confer with the Secretary of War, although London had sent him a decoration for his war services.

Once the Judeans were demobilized early in 1920, the Zionist Commission grudgingly agreed to Jabotinsky's proposal for a permanent Jewish defense organization. The Labor Zionists held out for a secret militia patterned on the Hashomer, but Jabotinsky's insistence that the unit be public won a bare majority. Once again he became the chief recruiter. Among the early members of the small underground force Jabotinsky established around a core group called Haganah, created by Zionist teenagers and youths in February 1920, were Ben-Gurion, Ben-Zvi, Zalman Shazar, Levi Eshkol, Nehemiah Rabinowitz (father of Yitzhak Rabin) and Gershon Agronsky.

Guns for Haganah were obtained from an Armenian smuggler and cached in Jabotinsky's apartment and in the residence of his aide, Jeremiah Halperin. Demobilized officers from the Jewish Legion drilled the recruits in night hikes and grenade-throwing. Training was entirely in the open. Ronald Storrs, Jerusalem's military governor, was kept fully informed.

A few days before the Moslem festival of Nebi Moussa, members of Haganah staged maneuvers on the slopes of Mount Scopus, where the Occupied Enemy Territories Administration had its headquarters. It was this tiny Haganah force, the heir of the Jewish Legion, that tried to defend the Jews of the Old City during the pogrom of April 4–6, 1920.

Ze'ev Jabotinsky – State Medal, 5741–1980

Obverse
A sculptured likeness of Jabotinsky together with his signature in Hebrew and English.

Reverse
On the right, the BETAR emblem. On the left, a quotation from Jabotinsky – "Zion is ours" in Hebrew and English. English.

The Procurators of Judaea

By Edward Janis

During the Herodian dynasty, Judaea was a subservient kingdom in which the Jewish rulers were in constant review of their actions to the overall effect of The Roman Emperor and the Senate.

Conditions became so bad between Herod Archelaus and his subjects that in 6 C.E., Augustus stripped Archelaus of his title of ethnarch and banished him from his homeland. His brothers, Herod Antipas and Philip retained their position over other districts of the country and so Judaea became the first province to be placed directly under Roman rule.

Standard Roman policy was to place small troublesome provinces which were not threatened by external attack and takeover under a procurator or governor who was expected to remove all internal dissent and conflict and had complete power of life and death to accomplish this.

Because of their supervision by the Roman Senate and the Emperor, these procurators tried to correct local conditions without infuriating the populace who would appeal for the removal and replacement of the procurator for unjust treatment and behavior.

In all, there were 13 Procurators that ruled Judaea from 6-66 C.E. The Procurators were empowered to strike small bronze pruta/leptons. They did not place their names on the coinage. The legends depict the name of the then current Emperor, a member of his family or both, together with the regnal year of the issue. It is through the foregoing names and dates that we can identify the procurator who struck the particular issue.

From the study of legends and dates, it is ascertained that 6 procurators struck coins.

At the outset, the Romans did not try to impose anything on the Jews which would cause a conflict with their religion or customs. Therefore, unlike provincial coins minted in Antioch bearing a state religious head of Zeus or often the portrait of the Roman emperor, the procurator pieces of Judaea featured non-offensive symbols to the Jews, many of which had been used in prior Jewish coinage. The exception was Pontius Pilate featured pagan cult symbols such as the littus, the shepherd's crook and a libation ladle called a simpulum. Excluding a coin of Felix showing cross shields and spears, the coins showed agricultural symbols, amphoras, a kantharos and wreaths which may be diadems.

COPONIUS (6-9 C.E.) – Instituted a census to facilitate the levy of tax in the liquidation of the holdings of Archelaus. Coponius was extremely careful with the design of his coins. On the obverse [1]an ear of barley curved to the right with the inscription (Greek) KAICAPOC meaning Caesar. On the reverse [2]is an eight branched palm tree with two bunches of dates and the date L^S (Year 36) = 6 C.E. This is the only date and type coin struck by Coponius, the first procurator under Augustus.

AMBIBULAS (9-12 C.E.) – Replaced Coponius. Very little is known about him but he did not change the designs of Coponius and struck coins in three consecutive years 39, 40, and 41 of Augustus' reign which was 9, 10, and 11 C.E.

VALARIUS GRATUSS – Served longer than any other procurator 15-26 under Tiberius Caesar 15-37 C.E. He interfered in the running of the Temple. He deposed Ananus the high priest and appointed Ishmael to the sacred office. He tried to use non-offensive symbols that were, in his opinion, common to the Romans and the Jews. [3]KAI CAP (Caesar) within a wreath. On the reverse, a double cornucopia with TIB (Tiberius) and the date LB (year 2) = 15 C.E.

The mother of Tiberius, [4]Julia, was honored and the reverse shows a palm branch centering the date LB (year 2) = 15 C.E. Coins of year three [5]show KAI CAP as before and two crossed cornucopias with caduceus between them and the date LT (year 3). Another shows the previous IOY IA within a wreath and [6]the reverse shows lilies in bloom flanked by the date LT (year 3) = 16 C.E.

In year four we find [7]obverse shows a vine leaf with grape cluster below IOY IA.A narrow [8]necked amphora with scroll handles center of date L (year 4) = 17 C.E.

[9]A vine leaf on a branch with TIBEPIOC above. On the reverse [10]a kantharos with handles flanked by date L (year 4) = 17 C.E. and KAICAP (Caesar) above. Obverse is sometimes TIB KAI CAP (Tiberius Caesar).

PONTIUS PILOT (26-36 C.E. under Tiberius) – Most famous because Christian and Jewish history. Brought his army to Jerusalem from government center in Caesaria for winter quarters. First governor to bring images to Jerusalem. Rioting ensued. People went in masses demanding their removal. Pontius had warriors dress as Jews, surrounded the demonstrators and threatened death if they did not disperse. The Jews laid down and bared their throats. Pilate afraid of Rome's action on the interference of a Jewish custom and religion, removed the images.

He spent money from the Temple to build an aqueduct 25 miles in length. Pilate's trial and crucifixion of Christ was one of many and did not appear irregular to the majority of the population. However, immediately afterwards, Pontius Pilot was involved in the massacre of Samaritans on Mount Gerizim. This caused Vitellius, governor of Syria to order Pilot back to Rome to report his incidiary policies to Tiberius in 36 C.E.

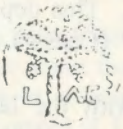
His coins were struck in three consecutive years 29, 30, and 31. [11]Three bound ears of barley and a simpulum are on his coins of 29 C.E. [12]A littus (shepherd's crook, still carried by the bishops today) and the dates year 17 to 30 C.E. are on his next coinage. The last [13]issue in 31 C.E. has a larger littus.

ANTONIUS FELIX (52-59 under Claudius) – After Pilot left Judaea, Marcellus was appointed procurator in 36 C.E. and was replaced by the Jewish king Agrippa I. During the king's rule the office was kept vacant. On his death in 44 C.E., Procurators were then assigned to Judaea. None struck coins until Felix in year 54. In a wreath IOY IAAI PIIII NA (Julia AGGRIPPINA – wife of Claudius). The reverse, [14]two crossed palm branches with inscriptions around.

K AV IOC KAICAP TEPM (Tiberius Claudius Caesar Germanicus) date LI (year 14) = 54 C.E. In the same year [15]TWO OBLONG SHIELDS AND TWO SPEARS CROSSED. NEPW K AV KAICAP (Nero Claudius Caesar). Reverse - [16]six-branched palm tree bearing two bunches of dates. Inscription above BPIT (Brittanicus son of Claudius) Date LI (year 14) = 54 C.E. below KAI.

Coponius (6–9 C.E.) under Augustus

Ear of barley



Eight-branched palm tree bearing two bunches of dates

Valerius Gratus (15–26 C.E.) under Tiberius

KAI CAP

Julia

Palm branch

Two crossed cornucopias

Three lillies in bloom

Vine leaf

amphora

Vine leaf on branch

Kantharos

Pontius Pilatus (26–36 C.E.) under Tiberius

Three bound ears of barley
R: Libation ladle (simpulum)

Littus LIZ (Year 17).
Struck 30 C.E.

LIH (Year 18
Struck 31 C.E.

Antonius Felix (52–59 C.E.) under Claudius

Julia Agrippina—wife of

Two crossed palm branches

Two oblong shields

Six-branched palm tree

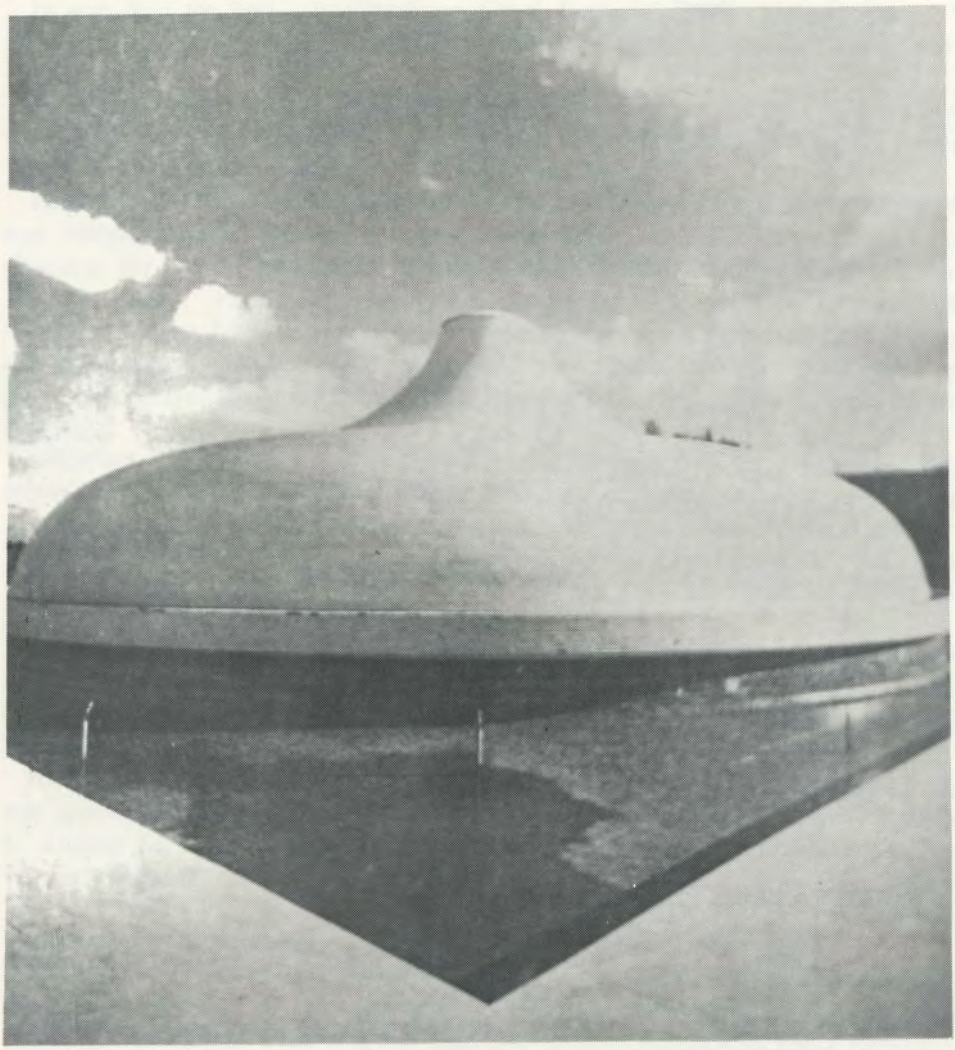
Porcius Festus (59–62 C.E) under Nero

Palm branch

NEP WNO C (Nero)

PORCIUS FESTUS (59-62 under Nero) – He assumed office in 59. His one issue was struck on his arrival in Judaea. This depicts [17]a palm branch surrounded by the date LE (year 5) KAIC APOP (Caesar). On the [18]obverse within a wreath NEP WNO C (Nero).

The Jewish War started in 66 with the last procurator Florus attempting to confiscate seventeen talents on the pretext that the emperor needed the money. The people were furious and staged mock collections to raise money "for the poor and unfortunate Festus". In anger, Festus sent troops and the revolt started. So ended the procurators.



THE SHRINE OF THE BOOK

OPERATION PARCHMENT
BY MONTY JACOBS

For the reporter operating in the Jewish field, June usually heralds a period of comparative ease. Thus it was that about ten o'clock on the morning of June 1, 1954, I had begun to take things in an appropriately leisurely fashion when a local newspaperman phoned and asked if I could pick up a copy of the *Wall Street Journal.* He mentioned that there was some advertisement in it about some scrolls. It did not seem to warrant any undue exertion, but nevertheless I went out and bought a copy of the paper. I skimmed it till I came to page fourteen, the greater part of which was devoted to classified advertising. I searched on, coming to the subheading "Miscellaneous for Sale," directly beneath which, in a single-column, one-and-a-half-inch space was this announcement:

THE FOUR DEAD SEA SCROLLS

Biblical manuscripts dating back to at least 200 B.C. *are for sale. This would be an ideal gift to a religious or educational institution by an individual or group. Box 206.*

The Dead Sea Scrolls! Someone wanting to get rid of them? Could these be *the* Dead Sea Scrolls? It didn't seem possible that a set of manuscripts whose discovery in 1947 had created a sensation all over the world could be so casually advertised.

There was only one way to find out if these were the real Dead Sea Scrolls—contact the advertiser. In the office of the *Journal* the executive editor admitted that he hadn't noticed the advertisement and, in any case, it didn't mean very much to him. Not wanting to give the *Journal* a chance to scoop me, I remarked that it looked rather unusual but was not really anything "hot."

I remembered a man who would be able to throw light on the matter. General Yigael Yadin, Israel's soldier-archaeologist and the son of the late Professor E. L. Sukenik, who had managed to acquire three of the original seven Dead Sea Scrolls for the Hebrew University, had come to the United States with his wife for a summer swing through a number of major cities on behalf of the United Jewish Appeal. I reached the Yadins the next morning at the St. Moritz Hotel.

Mrs. Yadin answered the telephone. I told her I wanted to discuss with General Yadin the significance of an advertisement I had seen about the Dead Sea Scrolls.

There was a sudden, startling urgency in Mrs. Yadin's voice. After I repeated the whole thing, she said she was sure her husband would be interested and, if I would wait a moment, she would interrupt his shower to tell him about my call. Then she returned to the phone. "General Yadin is very interested," she exclaimed. "Can you come here now for breakfast?" We made an appointment for 11 A.M. in the hotel.

Looking cool and smart in a gray cord suit, Yadin was most cordial as he ushered me into his room. For a few minutes we reminisced about previous meetings in Israel. Then I unfolded my copy of the *Wall Street Journal* and spread page fourteen out on a coffee table.

Yadin read the advertisement to himself and then read it aloud; a broad, satisfied grin appeared on his face. "This is the most wonderful coincidence," he said. He went on to explain that with three of the seven original scrolls safely in the possession of the Hebrew University, he had often wondered about the possibility of acquiring the others—the four advertised—and returning them to Israel.

DEAD SEA SCROLLS. 14 carat Gold, 39mm, struck by AMI. Obv. View of the scrolls and jars in the cave at Qumran where they were found in 1947. Rv. Inscription about the scrolls.

Yadin related how early in the spring of 1947, a year before the partition ot Palestine, some ragged Bedouin shepherds of the Ta'amira tribe were dozing in one of their rock-sheltered haunts. Their flocks of goats slithered and scrambled among the rocks on the northwestern shore of the Dead Sea. One animal, scorning the dry, sparse vegetation, set out on a lone search for better food. Climbing up a tricky slope, his surefootedness momentarily deserted him and he tumbled into a cave. Trapped, the goat bleated out a distress signal that carried across the wild land and aroused one of the shepherds, who set off across the rocks in the direction of the bleating. As his eyes became accustomed to the dim light of the cave in which the goat was imprisoned, the shepherd noticed fragments of shattered pottery strewn over the floor of the cave. He began poking around. Among the debris and rubbish he came across a few intact earthenware jars covered with lids that resembled inverted bowls. The jars contained longish objects that, when their cloth wrappings had been ripped away, turned out to be parchment scrolls. The famous Dead Sea Scrolls, the oldest Hebrew manuscripts in existence, had been found.

Completely unaware of the historical value of the find, the shepherd and his companions went to Bethlehem and disposed of the scrolls by leaving them with an Arab storekeeper, who arranged for three of the scrolls to be sold to General Yadin's father. The Hebrew University archaeologist wanted to acquire the entire batch, but he could not make contact with anyone willing to finance the deal.

There was another interested party in the field—His Eminence Mar Athanasius Yeshue Samuel, Syrian Archbishop-Metropolitan of Jerusalem and the Hashemite Jerusalem, who subsequently bought the rest of the manuscripts and escaped with them to the United States as the Arab-Israeli battle flared up and entered its decisive phase.

The three scrolls that Sukenik acquired included two Hebrew books unknown until that time. One he called "The War of the Sons of Light Against the Sons of Darkness," which details a conflict between the ancient Israelites and the Moabites, Philistines, and Ammonites, and the second was a book of hymns. The third scroll was an incomplete copy of Isaiah. But one of the best preserved of all the manuscripts is another volume of Isaiah that, with the exception of a few small omissions, contains the full text of the biblical book. This scroll was one of the four purchased by Archbishop Samuel.

For six years General Yadin had dreamed of buying the four scrolls from the Syrian archbishop and taking them to Jerusalem to complete the Hebrew University collection. He knew how delighted his father would have been. There were a

"Israel Museum, Jerusalem"

16TH ANNIVERSARY

For years lack of space and appropriate housing had made it impossible to ensure a fitting display of the priceless treasures of Jewish art and archaeological finds. On "Museum Hill" in Jerusalem now stands the Bezalel National Museum, the Biblical and Archaeological Museum, the Shrine of the Book containing the Dead Sea Scrolls, and the Billy Rose Art Garden. This coin honors the opening of the Israel Museum complex and also marks the 16th anniversary of Independence.

OBV: Replica of a capital from Ramat Rahel (7-8th century BC); above in Hebrew, "5 ISRAEL POUNDS"; below on the pillar, "ISRAEL" in Hebrew and Arabic and the dates 5724/1964 in Hebrew and and English. Proof mark "M" at the bottom of the pillar. Designed by Barak Nachsholi.

REV: A stylized relief design of the museum buildings on "Museum Hill"; Hebrew inscription below, "ISRAEL MUSEUM, JERUSALEM." Designed by Barak Nachsholi.

Reverse of the 10-Pound note showing one of the Dead Sea Scrolls and the jars.

number of obstacles in the way, one of them financial. The general had heard that the price might be somewhere in the region of $2 million. Then there was a political consideration. Even if the archbishop wanted to dispose of the scrolls, the Syrian priest was not likely to entertain any negotiations with Israel, certainly not with the man who led the Israeli forces in the 1948–49 battles.

With the *Wall Street Journal* spread before him, Yadin made two phone calls. One was to a well-known American archaeologist who expressed the view that the scrolls might be available for $250,000. The second call was to a trusted friend in New York, a respectable businessman whose interest in purchasing the scrolls would not be likely to arouse the suspicion that the ancient documents were really intended for Israel. Yadin also fired off a terse cable to the Israeli Government. Their enthusiastic reaction to his plan was all that he needed. Realizing that he must remain a shadowy figure in the negotiations, Yadin busied himself in an effort to round up the needed $250,000. (The scrolls have been formally named the Gottesman collection in recognition of the financial contributions of Samuel Gottesman of New York.)

The month between the appearance of the ad in the *Wall Street Journal* and the completion of the purchase was as tense a period as any General Yadin had known in his years of command. While his agents carried out their negotiations with the archbishop's representatives, the general attended to a host of details. He had to ascertain that customs clearance would be assured when the scrolls were shipped to Israel. He had to make sure that once the precious parchments were in his possession, any attempt to upset the deal, by legal or other means, would be warded off. A civilian-garbed general in "remote control" of Operation Parchment, Yadin showed remarkable restraint in the closing days of the transaction.

The financial aspects had been agreed upon, but one last detail had to be taken care of: The scrolls had to be examined by a competent authority who could vouch for their authenticity. No one was more able, or more eager, than Yadin himself, but it was too great a risk. A reputable American Bible scholar, Dr. Harry Orlinsky, examined the scrolls, and on his word the transaction was finally closed.

Three of the scrolls—Isaiah, a manual of discipline for a Jewish sect, and a commentary on the prophecies of Habakkuk—were locked in a big black trunk whose front had been cut away and reattached with hinges so that it dropped forward to enable the scrolls, reposing in three tightly wrapped plastic drawers, to be withdrawn one at a time. Treated with chemicals to soften the brittle parchment that had survived two thousand years of cave life, the three scrolls had been given strengthening backings and were on rolls to permit them to be read with comparative ease.

The scribes who had written the Isaiah Scroll's fifty-four columns of beautifully preserved Hebrew used seventeen sheets of coarse parchment sewn with linen thread that, in one or two places, had been reinforced with a pitchlike gluey substance. The other two scrolls in the trunk were smaller but were apparently almost as well preserved.

Lying beside the trunk was a brown paper package, about the size of a bottle of whiskey. Gently Yadin eased the string off, unwrapped the paper to reveal a plain white wooden box bulging with cotton padding. In the midst of the packing lay a fat yellowish-brown roll, like an outsize Churchillian cigar. It was the Scroll of Lamech, an Aramaic document. Even as Yadin fondled this scroll, a tiny fragment of brown parchment broke away; fortunately it was caught in the wrappings.

The tedious work of decipherment began soon after.

CHRONOLOGY OF
The Palestine Currency Board
THE PERIOD AT THE START OF WORLD WAR II
BY JACK H. FISHER, N.L.G.

All rights reserved by the author

The year ending March 31, 1941 set forth from official records that there were Palestine Pounds 2,499,000 more in circulation than the Palestine Pounds in circulation on March 31, 1940. Factors outside of Palestine appeared to determine the demands of the public for currency rather than purely internal factors in the period from March 31, 1940 through and including March 31, 1941. There was a minor upward trend in the amount of Palestine Pounds in circulation in April 1940, but the war in Europe developed in magnitude and intensity creating unrest and uneasiness in the attitudes of the Palestine public with a demand for more and more currency.

The invasion of the Netherlands and the Low Countries by the Nazi war machine caused more and more of the Palestine inhabitants to desire currency in hand for mobility of movement. The subsequent battle of the Nazi military forces with France and the entry of Italy into the war caused a quiet tension and increasing fear of many inhabitants of Palestine to convert bank deposits and credits into Palestine Currency Board currency until the record figure of Palestine Pounds 11,800,000 was in circulation by July 1940. Palestinians much preferred currency during this period and many were looking into possibilities of flight to more secure countries with the currency to accomplish this fact.

Public confidence appeared to be approaching a new period of confidence in both external and internal affairs, as subsequent to July 1940 there was a decline in the amount of currency in circulation. It was approximately before Christmas 1940 when it was noted that Palestine Pounds 1,300,000 had been redeemed since July as verification of this new feeling of optimism in world affairs.

February 1941 saw Palestinian attitude change again towards that of apprehension concerning both external affairs in Europe and the uncertain developments in the Middle East. Merchants and individuals tightened upon credit transactions with requirements that currency be paid at the time of purchase of goods and services. Depositors in banks were again converting deposits into currency and by March 31, 1941 the total currency in circulation achieved the record high mentioned before of Palestine Pounds 11,040,635. The fiscal year of March 31, 1941 ended on the note of the general population possessing more currency per capita than ever before with a general exterior attitude of calm and inward apprehension sufficient to feel more secure with currency on hand than in banks.

The Palestine Currency Board voted a sum of Palestine Pounds 115,000 out of the Board's income from investments and earnings as a contribution towards the revenues of Palestine. It was reported that this contribution added to previous such contributions now reached a total of contributions in excess of 1,000,000 Palestine Pounds towards the operation of the Palestine Government, which is a tribute to the Palestine Currency Board and the system of currency supervised by the Palestine Currency Board.

The official records of the Palestine Currency Board for the following fiscal year ending March 31, 1942 set forth that there was Palestine Pounds 3,176,000 more in circulation than the amount in circulation as of March 31, 1941. The factors creating this increase were different than in prior years, as internal events and circumstances created the basis for more demand for currency and external factors had less connection with currency needs and demands.

There was marked inflation in Palestine during this period. General prices for everything suffered marked price increases, and there was a practice of everyday transactions being conducted on a currency on delivery basis rather than a credit basis. The need for currency then increased on a steady basis due to these internal requirements, and business activity attained peak levels.

Crop production was smaller in volume due to adverse weather conditions, but all agricultural producers received so much additional compensation by way of higher prices for their crops per unit that this more than offset the smaller crop volume. This situation existed with the exception of the growers of citrus, as these producers suffered financial setbacks.

The military authorities placed substantial orders for manufactured products, which resulted in manufacturing activities achieving truly exceptional levels. Civilian demand for local manufactured products increased to very high levels due to substantial declining imports. Building materials were scarce due to military construction projects. Private construction activity was lessened due to lack of available materials, but skilled construction labor was kept busy on military construction projects. Unemployment was at almost an all time low, and while most common labor was employed, there was a true shortage of certain types of skilled laborers to permit persons possessing such scarce skills to have long hours and high pay.

February and March 1942 was a high prosperity period in Palestine. The official records set forth some tendency of some wholesale level price drops, but the inflation and high retail prices still prevailed with the requirement of high level of currency in circulation being a necessity.

It was reported that the Currency Reserve Fund as of March 31, 1942 was Pound Sterling 14,442,454 15s 7d as compared with Pound Sterling 11,268,210 4s 4d on March 31, 1941. March 31, 1942 set forth the total of the market value of investments, deposits, cash and silver value of coin in stock and circulation exceeded the total redemption value of the currency in circulation by Pound Sterling 939,406 7s 0d. The Palestine Currency Board voted to contribute Palestine Pounds 120,000 by way of contribution to the Palestine Government revenues out of income earned by the Palestine Currency Board in the current fiscal year.

Previous articles in this series set forth details of notes and coins in circulation for prior years, and for study and comparison purposes details of notes and coins in circulation for the fiscal years 1940-1941 and 1942 are set forth as follows in Palestine Pounds:

		March 31, 1940	*March 31, 1941*	*March 31, 1942*
COINS		*Pounds*	*Pounds*	*Pounds*
Bronze	1 Mil	7,356	8,608	10,628
	2 Mils	3,188	3,824	6,004
Nickel	5 Mils	27,140	31,960	33,200
	10 Mils	40,840	51,340	64,000
	20 Mils	24,160	29,540	38,720
Silver	50 Mils	291,788	336,388	410,881
	100 Mils	305,492	428,492	519,287
Total Coins		699,964	890,152	1,087,720
NOTES				
500 Mils		477,825	639,717	705,698
One Pound		2,785,821	3,716,346	5,464,702
Five Pounds		2,581,535	3,014,890	3,766,665
Ten Pounds		1,686,090	2,154,980	2,603,300
Fifty Pounds		295,800	611,050	575,250
One Hundred Pounds		14,600	13,500	13,300
Total Notes		7,841,671	10,150,483	13,128,915
Total Coins and Notes		8,541,635	11,040,635	14,216,915

The next article will cover additional Palestine Currency Board problems and activities during World War II with a necessary change voted in certain coins of the Palestine currency system.

A Numismatic Topic For The Forthcoming 1992 Celebration

By Kenneth M. MacKenzie

This year Louis Levy president of the *Foundation of the Advancement of Sephardic Studies and Culture*, and Dr. Ata Erim president of the *Federation of Turkish American Societies* established the AMERICAN ASSOCIATION OF JEWISH FRIENDS OF TURKEY, and Jeffrey Steiner was elected the president. The newly established organization will coordinate the many activities and functions for the quincentennial anniversary of the Turkish-Jewish community of Turkey. This event will occur in 1992 marking the time when the Ottoman Empire opened its doors to over one hundred thousand Spanish and Portuguese Jews fleeing from the terrors of the Spanish inquisition.

In 1492 as Sultan Bayezid accepted them, he commented about the Spanish King Ferdinand *"Can you call such a king wise and intelligent? He is impoverishing his country and enriching mine."*

According to historical sources the original residence of the Jews in Constantinople since its capture by the Ottoman Turks, is Hasköy, when the Ashkenazi Beni Frank community was formed there in 1483. Their name is derived from the city of Frankfurt from whence they came.

The Jewish refugees founded various congregations *(kahal kehalim)* according to the country of origin or province or town which they abandoned.

Of particular interest to numismatists, the ancestors of these immigrants were the ones who formed the holy communities and societies for assisting the poor, and in the late nineteenth century when the Ottoman Empire was bankrupt, they were given permission to issue small paper-cardboard tokens in small denominations because of the scarcity of small change. These were used in the synagogues and for commerce in the districts around them.[1] The Greek and Armenian church communities were permitted to do the same and many of their tokens have survived through the efforts of collectors in that period.

Specimens of the scarce interesting Jewish tokens from seven localities were described in issues of this journal ten years ago.[2] Only a few new ones have come to the attention of this writer, one of which is described herein.

It is from the old part of the city of Istanbul called *Tekfur Saray*, the Turkish name for *Palace of the Crown wearer (sovereign)*, perhaps better known in English as the *Palace of the Porphyrogenitus*, built at the end of the 13th century and beginning of the 14th century. It served as one of the imperial residences during the last two centuries of Byzantine.

"Tekfur" is a corruption of the Byzantine word *"Tekioor" (governor)*. This palace of the *Hebdomon* did not receive its name because it crowned the seventh hill in this ancient city, as some assert, but because the seventh stone, marking the number of stadia from the golden central indicator in the Hippodrome stood upon this hill. It was ravished by the Christian invaders in 1204 who left nothing but bare walls to subsequent conquerors. It is noteworthy that the famous 25 carat diamond held in the Sultans' Imperial collection was found in the ruins by a

shepherd boy nine hundred years after it had been lost by Justinian in AD 549 as he was proceeding in state from the palace of the Acropolis to that of the Hebdomon.

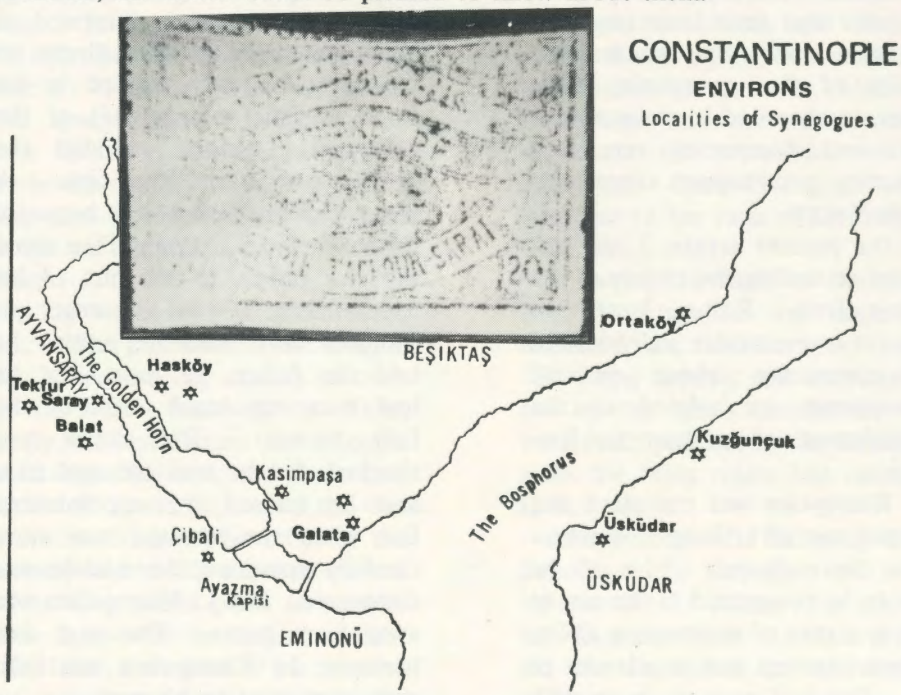
In the sixteenth-seventeenth centuries the place was used as a menagerie but was redeemed from this misuse when in 1719 there was set up a famous pottery producing a new kind of tile inferior to those of Iznik. Later on in the early part of the nineteenth century it served as a poor house for the indigent Jews of the city, and an important synagogue was founded there.

The unique token in poor condition is held in the Mint Museum in Istanbul is for the value of 20 paras. It is printed on grey paper/card and perforated (as a postage stamp). Size, 35x58mm. Printed as follows:

TEKFUR SARAYI SINEGOGU *(In Ottoman Turkish)*
K.K. Tekfur Saray
Paras 20 Veinte
TEMPLE TACFOUR-SARAI

There are Arabic and regular numerals in each corner. It was customary to use Ladino on these tokens a language passed down by the Sephardic Jews and still used in the weekly newspaper in Istanbul named *SHALOM.*

Such tokens in the opinion of this writer could be an interesting topic for publication at the time of the forthcoming celebration and if any reader has specimens, the writer would be pleased to know about them.



[1]Refer to sketch map of Constantinople and environs printed herein.
[2]The Shekel Vol. XII No. 1 (1979) and Vol. XIII No. 3 (1980).

Li Kuang-t'ien and the Defense of Kaifeng

by Peter S. Horvitz

As early as 1160, when they erected their first synagogue, there was a Jewish community in the Chinese city of Kaifeng (also called Kaifeng Fu, Ta-liang, and Pien,) capital of Honan province. The origin of the Kaifeng Jews is a mystery, though they probably came from somewhere in the Middle East along the silk routes. Other Jewish communities may have existed in China, but if so, they have left no trace. But the history of the Jewish community of Kaifeng is well documented and filled with incidents of moment. Today, the Jewish community of Kaifeng is gone, its only remnant a few people who still remember that once their ancestors had been Jews. But the material remains of this community, their history, as recorded in stone monuments and documents, remain a fascinating and unique chapter in Jewish history.

In the present article, I will not attempt to outline the history of the Kaifeng Jews. Rather, I wish to focus on a remarkable individual of this community whose greatest achievements are related to the establishment of a mint in Kaifeng.[1]

Li Kuang-tien was the third and youngest son of Li Jung. Somehow during the early part of his life he came to be recognized in the city at large as a man of outstanding ability in administration and as a leader of men. This had nothing to do with scholarly achievements (though a number of the Kaifeng Jews gained prominence through their studies and success in the complex Chinese civil service,) for Li Kuang-t'ien held no literary degrees. Furthermore it seems that Li Kuang-t'ien was known for courage, at least he certainly was recognized for it later.

In 1642, a series of rebellions broke out in China against the ruling Ming dynasty. The rebel Li Tzu-ch'êng laid seige to Kaifeng. For purposes of defense, the eighty-four wards of the city were organized under five defense sectors. Leaders were selected to head these sectors and the volunteer forces of civilians that had been recruited for each. One of the leaders that had been appointed, when informed of his appointment, pleaded illness, so Li Kuang-t'ien was named in his place as Chief (Tsung-shê) of the Left Sector, which included the Jewish quarter of the city. A messenger was sent to the house of Li Jung, for Li Kuang-t'ien lived with his father, to tell him of his appointment. But the messenger got confused and when he arrived he told the father, Li Jung, that he had been appointed Chief of the Left Sector. The father was shocked, for he was old and sick, and he refused the appointment. But when the message was more carefully examined, the mistake was discovered. But Li Kuang-t'ien was away from home. The next day, however, Li Kuang-t'ien was officially appointed to his post.

The course of the siege was harsh and took a terrible toll on the people of Kaifeng. Famine ravaged

the city and it is even reported that human flesh was sold in the markets of the city as food.

The original five chiefs were soon reduced to a single chief, Li Kuang-t'ien, with command over the entire area of Kaifeng. (This must certainly be one of the most powerful military positions a Jew has ever held in a non-Jewish army.)

After holding out against the forces of Li Tzu-ch'êng for more than six months, the city learned that imperial forces were coming to raise the siege. But then disaster struck. Both the imperial forces, afraid of the rebels, and the rebels themselves, on their way to safety in the mountains, cut through the dikes of the Yellow River. The resulting flood devastated the whole region, including the city of Kaifeng. It is believed that some 200,000 people perished in the waters. The city was laid waste. The synagogue, which had stood since 1193, was destroyed. Many of the Jewish community were drowned, with just a remnant managing to escape to the north of the Yellow River.

In the words of the 1663 inscription: "The members of the religion who seized the opportunity to cross to the north bank of the River, hardly numbered more than a couple of hundred families, and there they wandered about, separated the one from the other. The crisis of the calamity had hardly come to an end, before they made plans to recover such Scriptures as might remain. Kao Hsien, a member of the religion, and scholar of selected licentiate grade, on the order of his father Tung-tou, entered the synagogue and recovered the Scriptures. He went and returned several times, and by clever devising was able to fetch out several rolls of the Scriptures of the Way, as well as twenty-six items of miscellaneous scriptures."[2]

As soon as possible, a house was rented where the salvaged scrolls could be stored and religious services could take place.

At this point, there came back to the city a Jew, Chao Ch'êng-chi, an officer of the regular army who had risen to the rank of major and who had been assigned to Kaifeng to restore order to the area after the retreat of the waters. "He restored order, rebuilt roads and bridges, built a surrounding wall to the synagogue, and induced the adherents to return to the city and take up their former occupations. He contributed generously himself."[3] Through his efforts and that of others the synagogue was rebuilt to its former glory. In 1663 an inscription was erected to commemorate the restoration of the synagogue. Chao Ch'êng-chi would later rise to the rank of Lieutenant-Colonel.

Following the flight of the rebels from Kaifeng, the war continued unabated for another two years. The Ming dynasty was overthrown, not by the rebels themselves, who were destroyed, but by the Manchus, allies the Ming rulers had called in to help them.

Among those who had escaped the flooding of Kaifeng were the indomitable Li Kuang-t'ien and his son Li Luan-chieh. Li Kuang-t'ien left the devastated city and settled in Nanking.

Despite the eventual fall of the Ming dynasty, Li Kuang-tien's deeds were not forgotten by the new

dynasty. Citations and awards were made in his praise. Though not a scholar, he was awarded the licentiate degree of the Kung-sheng grade and he was appointed to the rank of district magistrate. Even Li Jung, his father, was not forgotten and, for his son's achievements, he was appointed posthumously as a Supervising Censor of a provincial circuit. Li Kuang-t'ien was honored by a Chinese poet with the following Eulogy:

He of the flowing beard
Rebirth of Sui-yang,
Again saves the fateful town;
Men's trusted chieftain.

The Ming reign extended,
Through merit of valour.
Who is this Gentleman?
Only a Scholar![4]

Note how Li Kuang-t'ien's honorary title as a scholar becomes the essence of his achievement in this poem.

Sometime around 1650, while still in retirement in Nanking, Li Kuang-t'ien undertook to write and publish an account of the defense of Kaifeng. The account is a day by day record of the siege. The original title of this work was *The Daily Record of the Siege of Pien.* In 1664, a Mr. Liang, a Censor who had been present at the siege had the book reprinted so that "after-generations might ... know of the bitterness of the defense of the city of Ta-liang, and the grief and fear of its misery;" also so that might be remembered Li Kuang-t'ien's "loyalty and integrity, his ability and powers of control."[5] This edition changed the title of the work to *Diary of the Defense of the City.* In 1689, Li Luan-chieh had the text of this work revised by Chou Ssu-shêng, an eminent scholar, to improve the literary quality of the text. According to Li Luan-chieh, Li Kuang-t'ien in his will had stated that his work was only a rough draft produced in his illness and that it was his wish that its style be improved. This improved text was published in 1689 as *Diary of the Defense of Pien.* This text contained a long colophon by Li Luan-chieh giving this history of the text. This same text was reprinted in 1708 with a new colophon by Li Kuang-t'ien's grandson. It was reprinted again in 1852 the Honan official printing bureau.

About the very time that Li Kuang-t'ien was composing " his *Diary*, the rebuilding of Kaifeng under the new emperor Shun Chih (1644-1662,) the first of the Ch'ing dynasty, resulted in the opening of a new mint in Kaifeng for the minting of cash. This took place in 1647. This mint in Kaifeng was called the *Ho Nan Sheng Chü* or "Honan Provincial Mint." This name is indicated on coins of this mint by the Chinese letter rendered in English as "Ho." This mint mark appears on the reverse of the coins (the side with two letters,) to the right of the central square hole. Cash continued to be issued from this mint almost to the end of the Ch'ing dynasty. The coins of Kaifeng, and particularly the early cash, are our best numismatic souvenirs of this heroic, if tragic, moment in the history of China and of its small community of Jews.

Though this small group of Jews lived among millions of others of

Cash of Emperor K'ang Hsi (1662-1722) issued in Kaifeng. (Schjoth 1434A)

Cash of Emperor Shun Chih (1644-1661) issued in Kaifeng. The top and bottom characters of the obverse are the emperor's name. (Schjoth 1400)

other faiths, many of them rose to positions of dignity and honor. None distinguished himself more than Li Kuang-t'ien, the defender of Kaifeng.

Footnotes

[1]The story told in this article is reconstructed from various references and translated texts scattered throughout William Charles White; *Chinese Jews, a Compilation of Matters Relating to the Jews of K'ai-fêng Fu* 2nd ed. (New York, 1966) – 3 vols. bound in one. Besides this source, I have also consulted general works on Chinese history and numismatics.

[2]White, II, 63.

[3]White, III, 117.

[4]White, III, iv.

[5]White, III, 150.

THE CHINESE JEW
LI KUANG-T'IEN
HERO OF THE DEFENCE OF PIEN
1642

A Drawing from the "Diary of the Defence of Pien"
ed. of 1852

Jahrgang 39 Mai 1989 Heft 154

SCHWEIZER MÜNZBLÄTTER

Gazette numismatique suisse

A COIN OF AGRIPPA II COMMEMORATING THE ROMAN VICTORY OVER THE JEWS

Shraga Qedar

Recently I had the opportunity to identify a coin which was wrapped in anonymity for the last eighty years. This occasion came as the result of inspecting a related specimen with a more complete inscription.[1]

The description of the coin (Fig. 1, 1:1; Fig. 2, 3:1):
AE, 4,70 g, Ø:17/20 mm, axis: 360°.
Obv. Palm branch; inscr. right and left: BA AΓ(PI) – NIK • CEB; in field: ET – IE.
Rev. Inscr. in wreath: TIBE/PIAC.

Fig. 1

Fig. 2

The coin was first published and illustrated in an auction catalogue in 1907[2] where it was attributed to the mint of Tiberias in the thirteenth year of Claudius. The cataloguer, Leo Hamburger, attempted to complete the partially illegible date, but without success.

Seven years later, in 1914, G. F. Hill published a similar coin in the British Museum Catalogue[3], without referring to the first publication. The coin was listed in the BMC, without a photograph, under the coins of the city of Tiberias. As with the previous specimen, the legend and the date on the right side of the coin were partly illegible. Y. Meshorer also published the British Museum specimen, this time with an illustration[4]. Once more its incomplete inscription led to an attribution to Tiberias under the rule of Agrippa I.

Another specimen was later published by J. Maltiel-Gerstenfeld[5]. Attributed there correctly to Agrippa II, it was dated to the fifteenth year of Claudius, which is quite impossible. In addition to the three specimens published and discussed here, three more in different private collections (Fig 3, 1:1; illustrating one of them) are known to me.

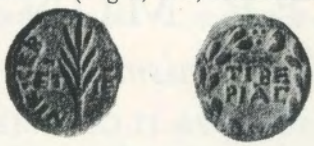


Fig. 3

The inscription on the reverse leaves no doubt that the mint which issued the coin was Tiberias. The inscription on the obverse, previously incomplete, reads BA AΓ(PI) on our specimen. This is the abbreviation of βασιλέως 'Αγρίππα, i.e. King Agrippa, a usual abbreviation on the coins of Agrippa II[6].

The date, this time legible, is IE, that is year 15. Obviously we cannot attribute a coin dated to the fifteenth year of Agrippa to the era of Agrippa I, because the reign of this king lasted only eight years. Moreover, the assumption that the era is associated with the city of Tiberias (which was established in A. D. 19), is certainly not pertinent to the argument here. Should we accept this era, the year 15 would fall in A. D. 34, when a king named Agrippa had yet to appear in history.

The inscription NIK • CEB on the left, which appears on each of the specimens published, has caused a major problem. In previous publications, attempts were made to complete the inscription by adding (ΓΕΡΜΑ)NIK • CEB.

With the new specimen it becomes obvious that the inscription on the left side is not part of a longer legend but should be read on its own. We suggest NIK • CEB, the abbreviation of VICTORIA AVGVSTI in Greek. In Latin, VIC.AVG., came to be used on the coins of Vespasian and Titus in A. D. 70-72[7]. The coins of Vitellius struck in the autumn of A. D. 69 with Victory affixing a shield to a palm-tree are an early reference to Vespasian's successes in the Judaean campaign[8]; they, too, bear the inscription VICTORIA AVGVSTI.

Agrippa II had two different eras. The first began in A. D. 56, the second in A. D. 61[9]. His coins corresponding to the latter era bear portraits and legends of the Flavian dynasty. If we accept that the king Agrippa mentioned on the coin is Agrippa II and that the date on our specimen is in accordance with one of his eras, we have to attribute the date to the era of 56 rather than to the era of 61, and to suggest that the coin was issued in A. D. 70/71, without any relation to the Flavian dynasty. Furthermore, it is most probable that the era of Agrippa II was counted from autumn to autumn, as was the case with his father[10], and since coins were usually struck at the beginning of the year, we can assign an even more exact date to the minting of this coin: the months of September-October of A. D. 70.

Having established that the coin under discussion was issued in autumn A. D. 70, we can draw the conclusion that it commemorated the Roman victory over the Jews.

Josephus[11] in his description of what took place towards the end of the war, relates that the Roman legions conquered Jerusalem and destroyed the Temple in August of the year A. D. 70. In fact, with the destruction of the Temple the siege of Jerusalem ended and the celebrations for the triumph began. Josephus also mentions Agrippa's behaviour. According to him, Agrippa II had at first attempted to prevent the war, but later cooperated with the Romans. Not only did his troops side with the Romans against his own people during the war, but, as is evident from this coin, at the end of the war he celebrated the Roman victory[12]. Hence the coin supports and confirms the description of Josephus of how Agrippa II participated in the celebration of the Roman victory.

It is widely believed that the palm-branch, which is considered to be a unique design of Tiberias, came into use as a «neutral-Jewish» type under Herodes Antipas in A.D. 19/20, the year Tiberias was founded. It could be, however, that this type was copied from a similar type dated A.D. 17[13], issued by the Roman procurator Valerius Gratus. The first series of Herodes Antipas was struck shortly after the founding of the city; it shows a reed/wreath. Later, this type was changed to a palm-branch/wreath. Such coins were struck by Herodes Antipas in four denominations in the years A.D. 28/29, 29/30, 32/33 and 38/39[14].

The last issue of this type is our coin of Agrippa II, struck fifty years after the wreath type was first minted. Although this new coin fits nicely with the coinage preceding it, it is certainly not a normal type for Agrippa II. Nevertheless, it is perfectly harmonious with the atmosphere and events of the period, as we known from surviving historical sources.

The first coins of Agrippa II are bronzes with the portrait of Nero which are possibly struck at Neronias (Paneas) on the occasion of the founding of the city. There is a disagreement among scholars as to their date, so that it is just as well to assume that they are undated[15]. The next series was also minted in Paneas. It includes two small coins, bearing a double dating: «year six which is year 11»[16]. Oddly enough, neither the name of the emperor nor his portrait appear on either coin which were both struck in A.D. 66, at the outbreak of the Jewish war!

Our new coin went into circulation at the end of the war, four years after the series with the double dating. It is noteworthy that except for this coin and the Sheqel of year five (struck in the spring of A.D. 70)[17], no coins were issued in A.D. 70 anywhere in Greater Syria. The coinage of Agrippa II started again in A.D. 74[18], from then on dedicated to the Flavian dynasty.

With the exception of Agrippa II, none of the authorities who could have issued coins in the area were apparently in a rush to commemorate at the time the victory of the Romans. This fact makes the coin under discussion even more significant, both from the numismatic and the historic points of view. It confirmes the writings of Josephus, the most important historical source for the period, and it is a shining exemple of the value of coins for the understanding of a political situation and as devices for propaganda.

[1] The writer is grateful to the owner of the coin for permission to publish it here.

[2] L. Hamburger, Frankfurt a.M., Münz-Auction, Sammlung Prof. Dr. Curtius etc. Griechen und Römer, Dezember 1907, Lot 589.

[3] G.F. Hill, Catalogue of the Greek Coins of Palestine (London 1914) 5, No. 2.

[4] Y. Meshorer, Ancient Jewish Coinage, Vol. II (further cited as Meshorer, AJC II): Herod the Great through Bar Cochba (New York 1982) Supplement III, Coins Minted under the Herodians, B. Under Agrippa I, 278-279, No. 4.

[5] J. Maltiel-Gerstenfeld, New Catalogue of Ancient Jewish Coins (Tel Aviv 1987) 85, No. 154.

[6] Meshorer, AJC II, 258, No. 52.

[7] H. Mattingly - A.E. Sydenham, RIC, Vol. II (London 1926) 19, No. 41; 20, No. 51; 34, No. 157; 50, No. 300.

[8] C.H.V. Sutherland, RIC, Vol. I (revised edition, London 1984) 274-277, Nos. 123, 142, 143, 169.

[9] H. Seyrig, Monnaies hellénistiques, XIII. Sur quelques ères Syriennes, 2. Les ères d'Agrippa II, RN 1964, 55-65.

[10] For the beginning of the year of Agrippa I see: A. Stein, Some Notes on the Chronology of the Coins of Agrippa I, Israel Numismatic Journal 5, 1981, 22-26.

[11] Josephus, War, VI, 254-266.

[12] Josephus, War, VII, 23-24.

[13] Meshorer, AJC II, 282, No. 17.

[14] Meshorer, AJC II, 242-243, No. A19.

[15] A. Stein, The Undated Coins of Agrippa II under Nero, Israel Numismatic Journal 8, 1984-85, 9-11.

[16] Meshorer, AJC II, 250, Nos. 5, 6.

[17] Meshorer, AJC II, 263, No. 31.

[18] Meshorer, AJC II, 251, Nos. 7-11.

The ALEPH BETH Page ...Dedicated to the Beginner

by Edward Janis

Q. Were any coins struck in Jerusalem by entities other than Jewish Kings in ancient times or the modern Government of the State of Israel?

S.D., Brockton, Mass.

A. Good question. I take it to mean that, "Were any coins struck in Jerusalem by non-Jews?" The history of the coinage of Jerusalem has many issues struck by non-Jews. For example, coins were struck in Jerusalem under the control of the Persians during the existence of the province of Yahud which began in the 6th century B.C.E. and ended with the victory of Alexander the Great in 332 B.C.E. Alexander did not strike any coins in Jerusalem but it is believed that the Persians did. I believe that the lily that appears on some of the Yahud coins are a mintmark of Jerusalem. Is this a Jewish coin struck by Jews? No. Is this, a coin which omitted any human images, used as a coin medium by Jews? Yes. In more modern times, prior to the establishment of the State of Israel, the coins of Jerusalem were the issues of the British Mandate. None of these were struck in Jerusalem. Between the use of these two coinages used in Jerusalem is a period of 2400 years. Coins were struck in Jerusalem under the Romans starting with Hadrian in 131/132 and ending under Hostilian in 251 C.E. These coins were all issued under the new name of Aelia Capitolina given to Jerusalem by Hadrian. Then followed, close to 400 years later, a Byzantine issue, followed by Arab Byzantine issues followed by Umaiyid coins and even a few Muslim issues. This is a great topic for a future article in THE SHEKEL which will be more detailed to be more objective in the discussion of the individual issues.

Q. The new commercial coins known as the "agora" series came out in 1960. I know that the shekel was originally a weight, and the pruta was the name of the small pieces of copper / bronze struck by the Hasmonean rulers but what was or is an agora?

Manny N., Tenefly, N.J.

A. When the pruta series became obsolete due to inflation, a new series of coins was needed. It finally evolved in the agora series where the base unit, the new agora, would equal one hundredth of the base unit lira (pound) as against the former pruta series where one pruta was one thousand of the base unit pound. The Hebrew Language Academy selected the name "Agora" for the new unit, after "Samuel" 1,2;36 were "agorat kessef" translates as piece of silver.

THE HERSHFIELD STORY

by Edward Schuman

Meriwether Lewis and William Clark were the first white men to have entered the Montana lands during the expedition in 1805. Parts of Montana were included in the territories of Louisiana, Missouri, Nebraska, Dakota, Oregon, Washington and Idaho. By a treaty with England signed in 1846, land eventually included in northwestern Montana became part of the United States.

Development of the area began in earnest in 1862, when prospectors found gold in Grasshopper Creek, a tributary of the Beaverhead River. Subsequent strikes in Alder Gulch and Last Chance Gulch brought thousands of prospectors to the territory between 1862 and 1865.

Last Chance Gulch became the main street of Helena, and was said to be named by Gumpertz Goldberg, a Jewish miner, after his wife Helen.

Among the thousands of people attracted to the territory were some Jews who became miners, merchants, wagon drivers, freighters, hotel and saloon keepers, lawyers, journalists, and bankers.

Lewis H. Hershfield was for many years, a leading figure in the financial affairs of Montana.

He was born in Oneida County, N.Y., on Aug. 21, 1836. Basically he was self-educated and at the age of 18 went to St. Louis to accept a position in a wholesale notion house. By 1859 he had moved to Leavenworth, Kan., apparently now in business for himself. The Pike's Peak Gold rush in Colorado a year later called to him, not as a miner, but as a merchant.

Driving an ox team across the plains, he entered the mercantile business in Central City.

Three years later, driving with a fine train of 26 wagons loaded with goods, he arrived in Virginia City, Mont., on July 3, 1964. He soon disposed of his merchandise for gold and gold dust, which he used to set up a gold trading business. This he soon formulated into the Banking House of L.H. Hershfield and Co. When the gold excitement shifted to Helena from Virginia City, Hershfield left his partner, A. Hanauer, in control of the Virginia City business and in November of 1865 opened up a banking office in Helena. The first bank was located on Bridge Street, but as that location declined in importance, he opened up a branch office on Main Street. Thus for a brief period, L.H. Hershfield and Co. operated three banks; the two in Helena and one in Virginia City. The Bridge Street office was closed in late 1867 and the Virginia City office in August of 1868.

Lewis Hershfield's younger brother, Aaron, came to work in the bank in 1867. The following year, when Hanauer closed the Virginia City office, Aaron was brought into the business as a full partner to replace Hanauer. The name of the business was changed to L.H. Hershfield and Bro. with Lewis serving as president and Aaron as cashier until Aaron resigned in 1895.

THEODORE B. STARR
Diamonds and Sterling Silverware
[illegible] FIFTH AVENUE
[illegible]

November 8th 1871

Mess Kountze Bros
Bankers
12 Wall St. New York

Please pay
Theodore B. Starr or order,
Thirty five Dollars and
charge same to
$35.00 L. H. Hershfield & Bro

No. 7465

BANKING HOUSE
OF
L. H. HERSHFIELD & BRO.

Helena, Montana Jany 5th 1874

In Gold Coin Duplicate unpaid
Pay to the order of the Agency of the Bank of California
Seven hundred Dollars
To Ninth Nat Bank
New York City
$700.00 Gold
L. H. Hershfield & Bro

No.

HELENA, M. T., July 11th 1867

L. H. HERSHFIELD & CO.,
BANKERS,

Pay to E. C. Atkinson or Bearer
Ninety in currency 100 Dollars.
$ 90.00
H. S. Harris

The Hershfields received a national charter No. 2732 for their bank under the name Merchants National Bank in 1882. They also began expanding their investments into mines and other banks around the state. At various times they held interest in the Bank of Northern Montana in Ft. Benton, the First National Bank of White Sulphur Springs Charter No. 3375, the First National Bank of Kalispell Charter No. 4586, and the State National Bank of Miles City, Charter No. 2752. It would be interesting to see if bank notes of these banks contain the dignified signatures of either of the Hershfield brothers.

In February of 1897, faced with the rapid withdrawal of money by depositors during a banking panic, the First National Bank and the Merchants National Bank suspended operations and accepted a receivership. Eugene T. Wilson was appointed as receiver for both banks. Believing the Hershfield Brothers to be criminally liable in their management of the bank, Wilson supported an indictment which was filed against them. However in August of 1900 Judge Hiram Knowles directed their acquittal due to lack of evidence. The lengthy process of winding up the affairs of the bank was completed in 1903.

It is noted that in 1868 their correspondent bank in New York suspended, owing them $107,000 from which they never realized one dollar back. But not-withstanding the continuous withdrawal of business from the bank for 30 days, every obligation was paid at maturity and from their own resources.

His death in New York where he had resided since the closing of his bank in 1897 made the front pages of the Helena Independent newspaper on Dec. 5, 1910. He was eulogized as a former prominent Helena man who was at the helm of finance for many years.

Of unusual interest is a financial document dated Nov. 8, 1877. It is on the stationary of Theodore B. Starr, Diamond and Sterling Silverware dealer, 206 5th Ave. in New York City. Lewis Hershfield was in New York and made a purchase in the amount of $35. Not having a check on his person, he used the stationary writing "Messr. Koutze Bros., Bankers 12 Wall Street New York. Please pay Theodore B. Starr on order Thirty Five Dollars and charge same to L.H. Hershfield and Bro. A revenue stamp is affixed, the note was stamped and cut canceled as paid. Perhaps a gift for his wife, since he was married in 1874 to Miss Mary Grah, a native of Germany, by whom he had four children.

In later years, Hershfield took control of the First National Bank of Helena, and also the Merchants National Bank of the same city. Numerous checks, certificates of deposit and other banking memorabilia are known from both these banks. What is rare and unknown are the United States Banknotes issued by these National Banks. The First National Bank of Helena was issued charter #1649. All Montana National Bank notes are extremely scarce, and the probability of a note turning up signed by either of the Hershfields would certainly add to the collection.

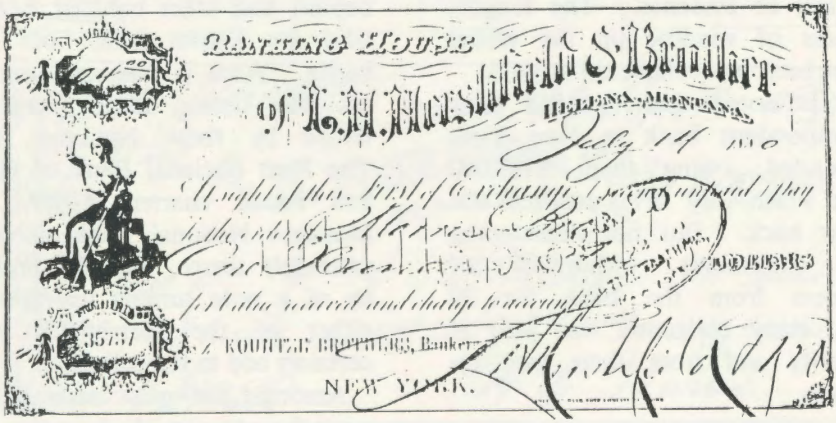
Amongst the most unusual items are the territorial treasury war-

rants issued by Montana Territory. These were promises to pay for work performed for the territory when there wasn't any money in the treasury to pay for same. Hershfield in many instances purchased these warrants probably at a discount, and held them for maturity. In these cases the territory paid interest on the loans so Hershfield benefited both ways. They also acted as the clearing house for the Montana Territory Bonds, and their rubber stamp endorsement appears on most of them when they were redeemed.

The writer has perhaps the largest Hershfield collection in existence. A display of different Hershfield checks took a first place award at a F.U.N. convention some years back.

One may ask how such a multitude of material on one banking family was amassed. Around ten years ago, Hershfield checks were among the most collectible of western checks. They were pretty, mostly vignetted and were a part of the boom in western check collecting. The writer in those days had solicited many of the "dealers" in this material for Hershfield items. The bulk of it had been donated to the Montana Historical Society in Helena where it simply was stored away in boxes without any regard to classification. One day, in an apparent house cleaning operation, many boxes of old checks were simply thrown out in the dumpster. Some local scavenger found the lot and "salvaged" it. It was disposed of to several Montana collector-dealers, because suddenly I was deluged with offers of Hershfield stuff. As far as I know, most of the material has been dispersed all over the world by now. Prices have indeed firmed and in fact have exceeded prices of material offered even before the hoards surfaced. I have seen Hershfield checks in England with £ 50 price tags.

Yes, I still purchase unusual Hershfield items. checks which I do not have in the collection, and other banking memorabilia. The fun is in the search, and I rarely pass up the opportunity to browse through a dealer's check collection. You never will know what you can find. The best advise I can give is to try it. You may like it.



ADDITIONS AND CORRECTIONS

"ISRAEL'S MONEY AND MEDALS"

BY SHALOM RENAN TEL-AVIV

Banknote Section

BN-31	Fluorescent numerals with code
BN-32	With code non fluorescent numerals
BN-33	With code non fluorescent numerals
BN-33a	With code fluorescent numerals
BN-33b	No code 2 green bars fluorescent numerals
BN-33c	No code 4 black bars fluorescent numerals
BN-33d	No code fluorescent numerals
BN-34a	No code 2 brown bars fluorescent numerals
BN-35	No code fluorescent numerals
BN-36	No code fluorescent numerals
BN-36a	No code fluorescent numerals
BN-37	No code fluorescent numerals
BN-38	No code fluorescent numerals
BN-39	Fluorescent numerals
BN-40 – 40a	Fluorescent numerals
BN-41 (10 1985)	Fluorescent numerals
BN-41a (10 1985)	Left numeral fluorescent right non fluorescent
BN-41b (10 1987)	Left numeral fluorescent right non fluorescent
BN-42 (20 1988)	Security strip in the middle black numerals but the left numeral is in green fluorescent and the right non fluorescent
BN-43	(In the book says 42) 50 sh. left fluorescent right non fluorescent
BN-44	(In the book says 43) 100 sh. Left numeral green fluorescent right numeral red fluorescent. The signature of Moshe Mandelbaum / Governor of the bank is in green fluorescent. Exists (I have) without signature but with fluorescent.

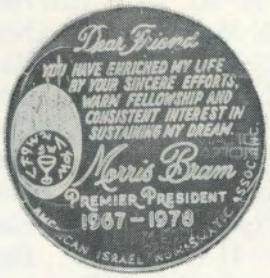
BOUND COPIES OF
THE SHEKEL FOR YEARS
1988 AND 1989 ARE AVAILABLE
IN LIMITED AMOUNTS.
COVERED IN BLUE BUCKRAM
GOLD STAMPED SIMILIAR
TO THOSE OF PAST YEARS
PRICE $19.95 POSTPAID.

A.I.N.A. — Morris Bram Appreciation Medal, 1978

Morris Bram issued this medal and distributed it at his Testimonial Dinner on July 9, 1978 to all who attended the dinner. Morris Bram was one of the original founders and the first president of A.I.N.A. He had served for eleven years as president and was in the process of moving to Florida. The medal was presented in appreciation of the friendship and fellowship bestowed upon him during the past eleven years. The medal was overstruck on the A.I.N.A. Membership Medal, 1978. (See AMM-6).

OBVERSE

On the left, the logo of A.I.N.A., reduced in size. In the centre, the legend, "Dear Friend / You have enriched my life / by your sincere efforts / warm friendship and / consistent interest in / sustaining my dream / Morris Bram / Premier President / 1967-1978." Around the bottom rim, the legend, "American Israel Numismatic Assoc., Inc."



REVERSE

A dove with wings outstretched; the tips of the wings and the feet fill the lower part of the rim in a fan-like pattern. In a continuous inscription around the rim the verse from Isaiah 43:6, "Bring back my sons from afar and my daughters from the ends of the earth," in raised stylized Hebrew letters. The English versions fills the upper field except for the triangle between the body and the wings of the dove, where the Hebrew letters of "El Al" are engraved. (Identical to SM-42 obverse and SG-15 reverse. The design was dedicated to El Al's 30th anniversary.)

Edge: plain

Designers: Obv: Adam Cool
Rev: Ben Shahn

Mint: Adam Cool, Brigantine, N.J.

No.	Metal	Issue Year	Diam. mm.	Wt. gm.	Final Mintage
AM-16	cupronickel	1978	30	13	150

A.I.N.A. Greater New York Convention, 1979

The American Israel Numismatic Association sponsors the Greater New York Coin Convention annually. On May 3-6, 1979 the convention issued this medal to all who attended the banquet on May 5th. The medal was overstruck on a "Season's Greeting" token issued by the Israel Government Coins and Medals Corporation Ltd., 1975. (See SG-12 obverse).

OBVERSE

In the centre, within an inner circle, a large apple with the A.I.N.A. logo in the centre. Below, the initials of the designer, "M.W." Around the rim, "Greater New York / the best in the Big Apple." On the left side, "May 3-6," and on the right side, "1979," On the bottom rim, "7th Annual / Coin Convention."

REVERSE

On the right, the emblem of the Corporation, the Menorah, 6 mm. in diameter. Emanating from the Menorah, in three curved arcs, the raised inscription, "Israel Government Coins and Medals Corp." in Hebrew above, and in English below and the date "1975-5735" in English and its Hebrew equivalent, on the lower right arc.

Edge: plain

Designers: Obv: Moe Weinschel
Rev: Zvi Grundman

Mint: Adam Cool, Brigantine, N.J.

No.	Metal	Issue Year	Diam. mm.	Wt. gm.	Final Mintage
AM-17	cupronickel	1979	30	13	199

A.I.N.A. — Morris Bram 70th Birthday, 1979

The American Israel Numismatic Association held a banquet during the Greater New York Coin Convention and honored the President of A.I.N.A., Morris Bram on May 5, 1979. It was his 70th birthday and this medal was struck for the occasion and presented to all who attended the banquet. The medal was overstruck on the reverse of the 5 Lirot coin issued from 1978-1980. (See A-500 Agora Series).

OBVERSE

In the centre, the numeral "70" with the A.I.N.A. logo in the centre of the "0." Below, the date of Mr. Bram's birthday, "May 7, 1979." Around the bottom rim, "Happy Birthday Morris Bram." Around the top left rim and continuing into the centre, the inscription, "Not yet '86' / But / to 120."

REVERSE

In the centre, the famed roaring Lion of Megiddo, a device from the period of the ancient kingdom of Jeroboam II, 787-747 B.C.E., this lion seal of Shema graced the reverse of Israel's five-lirot banknote of 1958. Above the lion is a small shield carrying the seven-branched candelabrum (Menorah) symbol of the State, with the Hebrew word "Israel" below. On the left rim, the word "Israel" in English and Arabic and below the lion, in Hebrew.

Edge: plain

Rim: A Hexagonal appearance is created by the six-sided inner rims.

Designers: Obv: Moe Weinschel
Rev: Nathan Karp

Mint: Adam Cool, Brigantine, N.J.

No.	Metal	Issue Year	Diam. mm.	Wt. gm.	Final Mintage
AM-18	cupronickel	1979	30	11.2	300

Note: Three were struck on .999 silver planchets and two struck on the I.G.C.M.C. Season's Greeting tokens. A special silver striking of the medal was presented to Morris Bram, a gift from Adam Cool.

GREATER NEW YORK NUMISMATIC CONVENTION

SPRING MEETING

May 2, 3 & 4, 1990
OMNI PARK CENTRAL HOTEL
7th Ave. & 56th St. New York City

HELD SIMULTANEOUSLY WITH THE
AMERICAN ISRAEL NUMISMATIC ASSOCIATION CONVENTION

AUCTIONS:

STACK'S - *May 1, 2 & 3 - 7 P.M - U.S. & Foreign.*
ANCIENTS AUCTION - *May 2 - 3:00 P.M.*
CHARLES KIRTLEY - *May 3 - 2:00 P.M.*
Medals & Exonumia

CONVENTION FEATURES:

U. S. – FOREIGN – ANCIENTS ARCADE – MEDALS/EXONUMIA HALL,
AINA MEETING– FREE NUMISMATIC NEWSPAPERS, LITERATURE, EXHIBITS,
YOUNG NUMISMATISTS LED BY LARRY GENTILE, SR.

FREE ADMISSION & FREE SHEKEL
TO ALL REGISTERED VISITORS.

PUBLIC HOURS:
WEDNESDAY, MAY 2 - 2:00 P.M. TO 8: 00 P.M.
THURSDAY, MAY 3 - 12:00 NOON TO 9: 00 P.M.
FRIDAY, MAY 4 - 10:00 A.M. TO 5:30 P.M.

SPECIAL CONVENTION RATES AT HOTEL

FOR INFORMATION & RESERVATION FORMS:

Moe Weinschel
P.O. BOX 277
ROCKAWAY PARK, NY 11694-0277
(718) 634 9266

Public Auction...

The best way to sell a collection of rare coins. And Stack's is the best auctioneer for selling rare coins.

- STACK'S has successfully conducted Auction Sales for over 50 years.
- STACK'S has the most active mailing list of rare coin buyers. In fact, thousands of prospective buyers receive catalogues for each sale.
- STACK'S catalogues have set a standard of quality and presentation unexcelled by any other auctioneer.
- STACK'S conducts it Public Auction Sales in New York City— "The Coin Capital of the World."
- STACK'S offers you at least eight different sales dates throughout each year.
- STACK'S offers you the most active auction program in America.

If you are thinking of selling... think of Stack's.

Contact: Harvey Stack, Norman Stack or Lawrence Stack

Stack's

123 West 57th Street, New York, N.Y. 10019
(212) 582-2580

America's Oldest and Largest Rare Coin Dealer